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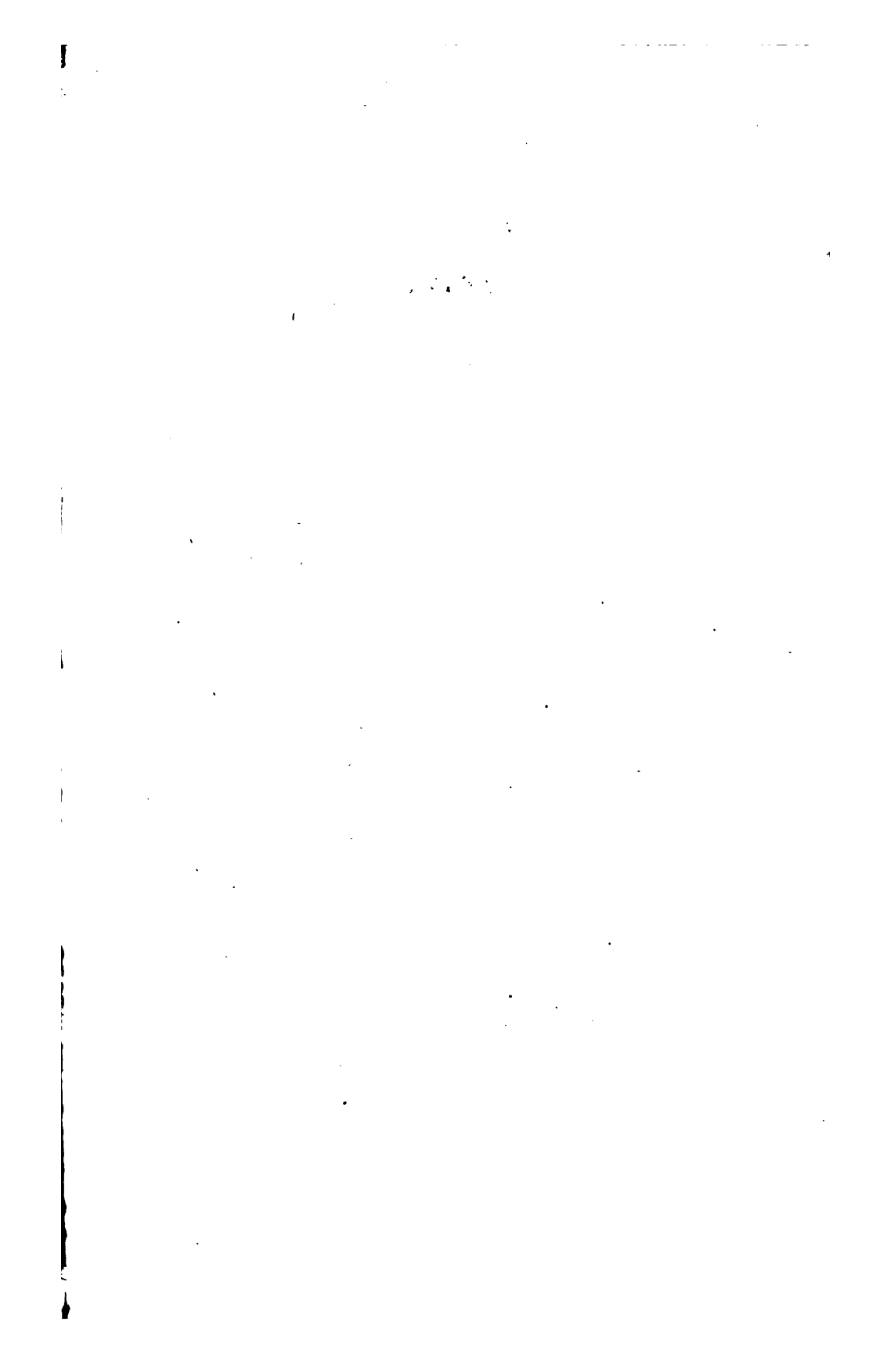


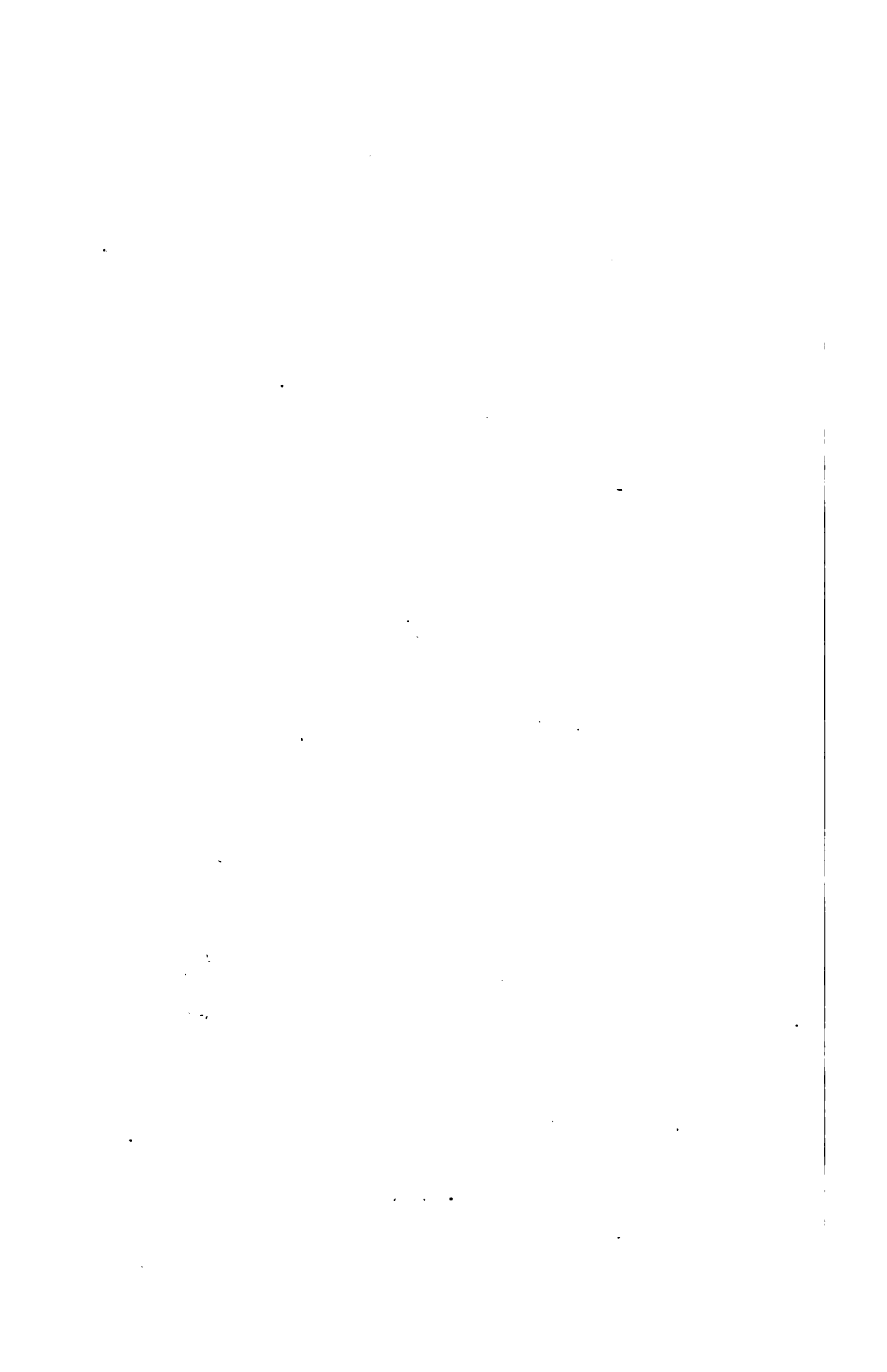
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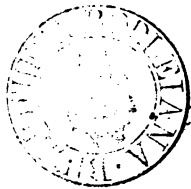




ARCHBISHOP LAUD
MORE THAN HALF A PAPIST :
OR,
LAUDISM
(AFTER THE LAPSE OF TWO CENTURIES)
REVIVED,
UNDER THE APPELLATION
OF
PUSEYISM.

BY THE REV. REGINALD RABETT, M.A.
OF QUEEN'S COLLEGE, CAMBRIDGE; AND VICAR OF THORNTON,
LEICESTERSHIRE.

AUTHOR OF A WORK ON THE NUMBER 666, REV. XIII. 18.



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INTRODUCTORY REMARKS.

IN the month of June 1835, (about six years and a half ago) I published my Book on the Number 666, (Rev. xiii. 18,) in which, at page 170, *I asserted that Archbishop Laud was more than half a Papist.* This *Assertion* attracted the attention of the *Editor* of "*The Christian Remembrancer : or Church of England Magazine ;*" and in his "*Literary Report*" of Books for Dec. 1835, he designated it, "*a Calumny, rashly indulged in ;*" and called upon me to *prove my Assertion.* I immediately furnished him with my Reply, (Jan. 18th, 1836,) which he had neither the honor nor courage to insert in his Magazine.

In the latter end of the year 1838, (whilst visiting the *Island of Guernsey*) I noticed from "*The Guernsey Star,*" "*The Record,*" (published in London,) and other Newspapers ; and from Mr. *Newman's Book, &c. &c.* that the System of *Puseyism* was then making rapid progress in Oxford, and I thought it a

*suitable time to publish my Reply which had been rejected by the Editor of the Christian Remembrancer: I therefore sent it to the Editor of "The Record," Newspaper, (dated Guernsey, Jan 17th. 1839,) accompanied by the following Letter and Super-
scription.*

LAUDISM
(after the lapse of two centuries)
revived,
under the appellation
of
PUSEYISM.

Guernsey, Jan. 17, 1839.

Sir,

I perceive by your *Record* of the 20th. Dec. ult. that PUSEYISM is beginning to develop itself more openly by an exhibition of Idolatrous LATIN HYMNS, *Pageantry*, &c. &c. Three years and a half ago I published my Opinion of the applicability of the Name LATEINOS to Romanism, in my Book on the Number 666 ; (Revelations xiii. 18 ;) and I beg to call your attention to a Circumstance which occurred about half a year after the publication of my work to which I have just alluded.

In the Number for Dec. 1835, of "*the Christian Remembrancer; or Church of England Magazine*," (a periodical, *published both at Oxford and Cambridge*.) the Editor, in his "*Literary Report*" of Books, called upon me to prove an Assertion which I had made at page 170, viz. that Archbishop *Laud*

was *more than half a Papist*, and he (the Editor) designated my assertion, "*a calumny, rashly indulged in.*" On the 18th January, 1836, I sent him (in substance) the following Reply, and as he had *publicly* called upon me "*for some adduction*" in proof of such assertion, I begged he would give it a place in his *Christian Remembrancer*:" but instead of his inserting the following Article, sent at his request; or, acknowledging that I was *justified* in my assertion, I found that the only *notice* he took of it, was "*R. R. has been received.*" and even this *fraction* of acknowledgment did not appear until two months afterwards, and *that—in print so small*, that it was not likely to be noticed or understood by any one but myself. This appeared to *me*, both illiberal and unjust.

Three years have since elapsed, and I see the LATIN and POPISH SPIRIT of Archbishop *Laud*, reviving, in the SYSTEM of PUSEYISM; and, therefore, beg, as a civility from you, what I had an *undoubted right to expect from the Editor* of "*The Christian Remembrancer: or Church of England Magazine:*" but, what he denied me, viz. the insertion of the following article in your *Record*, if it be not too long and uninteresting.

I am, Mr. Editor,

Your obedient Servant,

REGINALD RABETT.

To the Editor of the Record.

My communication was immediately acknowledged by the *Editor* of "*The Record,*" but never inserted

in his newspaper ; for what reason I know not, as he never expressed any to me ; and I have been frequently recommended, by several of my Clerical and other Christian friends, to publish in a pamphlet, my long *rejected reply*, in proof of *the Papistical spirit of Archbishop Laud* ; and I now deem it expedient to comply with their wishes for manifold important considerations to the Christian public.

My readers will see that although *my Reply* was superciliously challenged by the Editor of "*The Christian Remembrancer*" in Dec. 1835, and, that, although I took the trouble of writing it at *his public request*, and expressed, when I sent it to him, a particular desire that he would do me the justice to insert it in his columns, he had neither the honour nor courage to do so. The reason of this Jesuitical conduct, which was *then, to me*, obvious, has *since been made manifest to the world*, viz. that the *conductors of that Magazine savoured too much of that spirit which they wished for awhile to conceal in Archbishop Laud* ; for, "*The Christian Remembrancer*," has, *since*, become one of the Oxonian organs or vehicles of PUSEYISM, which system is none other than *revived LAUDISM*, or, to speak plainly, it is *the English Popery* of the sixteenth century. My reply contained in it what the Editor demanded of me, viz. "*sure proof*" of the truth of *my assertion*, that, *Archbishop Laud was more than half a Papist* ; and it is a fact that the Puseyites follow the Jesuistical creed and example of *Laud* and his *Latin* satellites. If the dissembling Editor of the *Christian Remembrancer* did not like my assertion at page 170, in my own

Book on the No. 666, much less of course did he approve of the idea of perpetuating "*sure proof*" of such assertion, by inserting it in the pages of his own Jesuitical Magazine.

My reply was furnished to the Editor of the Christian Remembrancer long before the Cockatrice-egg of Puseyism was hatched, or even known to have been laid within the city walls of the University of Oxford; or, in other words, long before the wily compositors of the Oxford "*Tracts for the Times*," &c. &c. had published the dogmas of their own semi-papistical sect. They who read this little work, will, I think, not only see the palpable resemblance or *parallel*, which increasingly subsists between *Laudism* and *Puseyism*, but that they are really synonymous terms; and I now regret that I did not publish it earlier, as it may possibly have served to warn some unsuspecting persons of the danger of running after this insidious and supposed *new* system, which is nothing better than the *old* serpent with its *new* skin, and like the *ignis-fatuus*, attracts the unwary to their ruin, of which our nation has had recent "*proofs*" in nominal Protestant clergymen becoming proselytes to Puseyism, which has proved a stepping-stone to their becoming *priests of Rome*, (see the cases of the Rev. Mr. Sibthorp, the Rev. Mr. Bloxham, &c.) and it is well known that there are many other clergymen that are now within the nominal pale of the Church of England, who are only waiting for a suitable opportunity to make a similar *Babylonish* change. Should any of my readers, whether of the clergy or laity, have hitherto been duped into the spurious

belief that Puseyism is *opposed* to Romanism, I trust that this little work will serve to *warn them of their error*, and of the danger they are in of treading in that path which must lead to irremediable ruin. The following circumstance will shew in what light *the Papists* regard *Puseyism*, and *corroborate my own views* on the subject, that Puseyism (or Laudism) is a powerful and secret auxiliary to Popery.

In the *summer* of the year 1840, I was informed by a clergyman of the Church of England, (who had been for *ten* years a laborious and faithful minister of a large church in one of the British Channel islands,) that he had *just returned from visiting Rome*; and that while he was there, he heard *Cardinal Wildman* (an *Englishman*) preach before the *élite*, (viz. the Pope, Cardinals, and Doctors) of the Papal Church at Rome—and he, (*Cardinal Wildman*,) in his sermon, gave it as his decided and unreserved opinion, that “*Froude’s Remains*”—*Mr. Newman’s Book*—*Dr. Pusey’s* and *Hook’s works*—the *Oxford “Tracts for the Times,”* &c. &c. *were doing MORE towards the advancement of the interests of the CHURCH of ROME, than could be done in any other way.*

They who do not see, *at the present time*, that *the opinion* of *Cardinal Wildman* is, in a measure, *verified*, and still farther verifying every day, must be blind indeed; and it is from a sincere regard for their Christian welfare that I lay before them this little tract, with an earnest desire that it may assist in opening their eyes to see clearly *the fact*, that *Puseyism* is *Laudism*—and *Laudism* or *Puseyism* is incipient and progressive *Romanism*—and that *Roman-*

ism, or Popery, is *Idolatry*, on which the judgments of God have rested in all ages, yea, and the phials of his wrath will not cease to be poured upon the nations, until all Idolatry, Superstition, Magick, Soothsaying, Pageantry, &c., shall be obliterated from the face of the whole earth, and until God, through Christ, shall be magnified and glorified as King of kings, and Lord of lords: for he hath said—" *I will not give mine honour to another, nor my praise to graven images.*" Let us therefore give all the praise, honour, and glory to Him, to whom only they belong, and then we may expect God's blessing to rest upon us, which may he of his infinite mercy grant in protecting our Protestant Rulers, State, Church, and Nation, from all Puseyism, Laudism, and Popery, for Christ's sake.

In fine, I would beg to recommend to the attention of my readers a little tract, published by Messrs. Seeley in 1840, entitled, "*The Dangerous Character of the Oxford Tracts developed, with Testimonies against them,*" which contains a specimen of Puseyism.

Jan. 11th, 1842.

THE REV. REGINALD RABETT'S *REJECTED*
REPLY,

addressed, (*in the first instance,*)
to *The Editor of "The Christian Remembrancer; or,
Church of England Magazine,"* in 1836, in refer-
ence to the following queries and animadversions :

" Mr. Rabett has said (p. 170) that Archbishop
" Laud was more than half a Papist. Will he recollect
" that proof is one thing, and mere assertion another?
" Does he know that *such* assertions as the above
" are calumnies when unsupported by sure proof? He
" has rashly indulged in the first—we will thank him
" for some adduction of the last: and so we bid him
" very heartily farewell."

Upper Berkeley Street, (West) London, Jan. 18, 1836.

SIR,

In your "*Literary Report*" of Books for De-
cember (1835) I perceive you have noticed my
work on the Number 666, and have called upon me,
publicly, to adduce proof of my assertion, that *Arch-
bishop Laud was more than half a Papist*: I trust,
therefore, that you will *do me the justice to insert this
my reply*. If the assertion I have made be a *calumny*,
you must be aware that *I am not the first writer, by*

many, who has ventured to speak thus of his Lordship; for not having lived in his day, I must, of course, like yourself, depend upon *history*, which is replete with his lordship's papistical ceremonies and innovations; and his persecution of the *Walloon, Dutch, and French Protestants*, as well as of the *English and Scotch Puritans and Calvinists*, &c. &c.

MOSHEIM thus writes of Archbishop Laud:—

“ The voice of Justice must celebrate his fortitude,
 “ his erudition, his zeal for the sciences, and his munifi-
 “ cence and liberality to men of letters; and, *at the same*
 “ *time, even Charity* must acknowledge, his excessive
 “ superstition, his rigid attachment to the SENTI-
 “ MENTS, RITES, and INSTITUTIONS of the ANCIENT
 “ CHURCH, which made him behold the Puritans and
 “ Calvinists with horror, [see Wood's *Athenæ. Oxo-*
 “ *niens. tom. ii. p. 55. Heylyn's Cyprianus Angli-*
 “ *cus, or the History of the Life and Death of Wil-*
 “ *liam Laud. Clarendon's Hist. vol. i.] and that*
 “ *violent spirit of animosity and persecution* which
 “ *discovered itself in the whole course of his ecclesi-*
 “ *astical administration. This haughty prelate exe-*
 “ *cuted the plans of his royal master, and fulfilled*
 “ *the views of his own ambition, without using those*
 “ *mild and moderate methods which prudence em-*
 “ *ploys in the prosecution of unpopular schemes.*
 “ *He carried things with a high-hand: when he found*
 “ *the laws opposing his views, he treated them with*
 “ *contempt, and violated them without hesitation; he*
 “ *loaded the Puritans with injuries and vexations, and*
 “ *aimed at nothing less than their total extinction.*
 “ He REVIVED many RELIGIOUS CEREMONIES, which,

“ though stamped with *the sanction of* ANTIQUITY,
 “ were nevertheless marked with the turpitude of
 “ superstition, and had been on that account justly
 “ abrogated. He gave *many, and very plain* INTIMA-
 “ TIONS, that he looked upon the ROMISH CHURCH
 “ with ALL ITS ERRORS, as *more pure, more holy, and*
 “ *preferable upon the whole* to those PROTESTANT
 “ CHURCHES which were not subject to the jurisdic-
 “ tion of bishops. By *these his unpopular sentiments*
 “ and *violent measures*, LAUD *drew an odium on the*
 “ *King, on himself, and on the Episcopal Order in*
 “ *general*. Hence in 1644, he was brought before
 “ the public tribunals of justice, declared guilty of
 “ high treason, and condemned to lose his head on a
 “ scaffold, which sentence was accordingly executed.”
 —[See MOSHEIM’s Ecclesiast. History, Vol. V. Sec.
 II. Part I. Chap. II. page 347—351. edit. London,
 1826.]

But, Sir, to the point that Archbishop *Laud* was
more than half a Papist. Let me draw your serious
 attention to the main subject of my book on the
 apocalyptic Number 666, which demonstrates that
 LATEINOS is the true “ MARK,” and appellative
 “ NAME” of the POPE OF ROME, and his followers ;
 and, by comparison with Archbishop *Laud’s* own
 words, which I am about to place before you, you
 will be able to conjecture in what sense his Lordship’s
 doctrine and practice so nearly approximated to the
 LATIN “ mark” and “ name,” as to *justify my as-*
sertion, that *Laud* was *more than half a papist*.
 Soon after Archbishop *Laud* became ‘ *Chancellor of*
Oxford,’ he drew up some *new* STATUTES, under a

pretence of improving the ecclesiastical discipline of that University, to which end he set forth a principal one for *the students* to “*speak LATIN,*” and ordered— “that *hereafter*, SERVICE, SERMON, and COMMUNION should be *at all beginning of terms* UNIFORMLY in LATIN,” and that “there must be “CARE TAKEN WITH THE SINGING-MEN, that they “may answer the LITANY and ALL OTHER PLACES “of THE SERVICE, where they interpose, in LATIN, “which they may easily practice and be ready “to perform at the beginning of the next Term; “but if they cannot, the Litany *must be sung*, or “*answered* by the Masters without the organ, *till* “*they can.*” There are no less than *three* several mandates of Archbishop Laud’s own inditing, addressed to the University of Oxford, concerning the introduction and enforcement of this *new LATIN statute.*

The first of Archbishop *Laud’s letters* on this all-important subject consists of two folio pages, and is dated “*Croyden, Nov. 26, 1636;*” at the summing up of which the Archbishop says—“*The main business* to have ALL THINGS in LATIN *must go on,*”—and in a *postscript* to this Letter he writes—“I hope “you take care that *all letters of mine which concern business of this, or the like nature,* be REGISTERED.”

The second *Letter* of Archbishop *Laud* is dated “*Lambeth, Feb. 24, 1637,*” in which he urges the speaking of LATIN in these words, “With a *special caution for the observation of the STATUTE* for “SPEAKING LATIN.”

The third Letter of Archbishop *Laud* is dated,

" May 26, 1637," in which the Archbishop thus writes—" I am glad the Divinity disputations in course go on. I hope now that's mastered other things will be put the better over. But *in any case give* CONTINUAL CHARGE *concerning the* SPEAKING of LATIN." Each of these *Letters* is signed—" W. Cant."

For the better enforcing of these Latin injunctions, Archbishop *Laud* refers the University of Oxford to the times of the Reformation, and of Queen Elizabeth, saying, it is " to no small dishonour of Oxon. the *Sermon* is in LATIN, and the *Prayers* in ENGLISH," which he said was " contrary to the directions given at the beginning of the Reformation of this Church : for in the Latin Service-books, which were first printed in the beginning of Queen Elizabeth, there is an express, both direction and charge, that *notwithstanding* the ALTERING of the ORDINARY FORM of PRAYERS THROUGHOUT the WHOLE BODY of the KINGDOM, *from* LATIN into ENGLISH : yet in the *Universities* such prayers, unto which none but they which were learned did resort, should be in LATIN." Nevertheless, Archbishop *Laud's own letters*, (already quoted) as well as *his own words (following)* attest the fact that no statute existed at Oxford for " the speaking of LATIN," or, for " the prayers of the Church, in a LEARNED LANGUAGE," that being the SOLE INVENTION of *Laud*—and as for " the Direction and Charge," printed in the beginning of Queen *Elizabeth's* reign, in the Latin Service-books, for the Universities to have the Church prayers in LATIN, *Laud* knew they

had never been carried into effect at Oxford, or had been so long (about a century,) discontinued by common consent both of that University and of the whole body of the kingdom, that the REVIVAL of such a *Popish custom* by Archbishop Laud, was odious.—“And *this I must not forget to tell you,*” (says Archbishop Laud) “that *when I took this first into consideration,*” (viz. to have “the Service, Sermon, and Communion in LATIN,”) *it was thought fitting to put it into the UNIVERSITY STATUTES.* But afterwards I considered that, *since the STATUTES were to remain to POSTERITY, it would lay no small scandal upon THESE TIMES when they should SEE by the VERY STATUTE ITSELF, what a STRANGER the UNIVERSITY WAS to the PRAYERS of THE CHURCH in a LEARNED LANGUAGE.*” [See Archbishop Laud’s History of his Chancellorship of Oxford, in the 2nd Vol. of his Remains *written by himself*, p. 122, 123, idem. p. 128 and 133. (fol. edit.) London 1700.]

It appears obvious to me, on many accounts, that the *fiat* of Archbishop *Laud* (as the then CHANCELLOR of Oxford) for a REVIVAL of the use of the LATIN Language for the WHOLE SERVICE of the *Protestant Church of England*, at *Oxford*, was intended as a *stepping-stone* to the *ulterior introduction of POPERY*, and for this *Laud’s own reason*, that he wished Oxford to be “A GOOD EXAMPLE to OTHER PLACES AT LARGE in the KINGDOM, as SUCH A UNIVERSITY SHOULD GIVE ;” and that Archbishop Laud said, it was “to *no small dishonour* of that place,” (viz. Oxford,) the *sermon* is in LATIN, and the *prayers*

“ in ENGLISH : *as if* LATIN PRAYERS *were more un-*
“ *fit for a learned congregation, than a* LATIN SER-
“ MON.” The very urgent and reiterated manner in
which this LATIN STATUTE was enforced by Arch-
bishop Laud’s Letters, &c., corroborates the idea that
he was more than half a papist. And for another
reason, viz. that as the University of Oxford was one
of the principal nurseries of the Church of Great
Britain, for the training up of young men who should
be called to execute the office of pastors and teachers
of the *Protestant Faith* and Doctrine, so, Mr. Editor,
it was *contrary to the XXIVth ARTICLE of the Church*
of England, as by law established, to introduce such
LATIN STATUTE, *unless Archbishop Laud wished to*
encourage ROME to meet him half-way, which was
literally the result of *this*, and *other statutes and*
ceremonies which Laud introduced at *Oxford, Can-*
terbury, Winchester, and elsewhere ; or WHY did the
POPE, twice, make Archbishop Laud *the offer of a*
Cardinal’s hat ? [See Laud’s Diary in the Breviate
of his Life by Prynne. Page 18.] Would ROME
have made such an offer to *a Protestant* archbishop,
without some ground of tolerable conjecture that
Laud was fast inclining towards Popery ? WHY did
not the Pope offer *Archbishop Abbot*, (Laud’s prede-
cessor,) a Cardinal’s hat ? but because there was
nothing in *Abbot’s* conduct to justify such a partici-
pation with Popery as Laud had evinced. *Protestan-*
tism could not have had a greater indignity offered
her, than that her “ *Primate of all England and*
Metropolitan Bishop,” who was also “ *the Chancellor of*
Oxford,” should have had so papistical an offer : it

was an *insult to the Protestant Crown and Constitution*, and a melancholy "*proof*" of the declining state of Protestantism in our then ecclesiastical HEAD.

JOHN WICKLIFFE, Professor of Divinity in the university of Oxford ; the father of the English Church, (since the seventh century) was the first who opposed the authority of the pope, and even *his bones* were disinterred by the Papists, and thrown into the Swift ; and CRANMER our first Protestant Archbishop of Canterbury was burnt at the stake by Papists for his non-conformity to Rome ! and yet Archbishop Laud must step so far out of the ranks of former Protestant prelates (to wit, Cranmer, Ridley, Latimer, &c. &c.) as to be thought worthy of a Cardinal's hat !!!

But to return to the Latin statute story. If we admit that every one of the students at Oxford understood the Latin language perfectly, yet when they had taken their degrees and had *left* that university, of what further use would the *speaking of Latin*, or the *preaching of Latin Sermons*, or the *reading of Latin prayers* and *Latin Communion Service* be to our ENGLISH Protestant Establishment ? Did not this Latin statute of Laud's greatly savour of POPISH LATIN PRAYERS, LATIN MASS, and LATIN SERMON ? This Latin statute was an *absolute* one : for not having received the concurrence of the bench of Bishops in convocation, &c. it could not have had their lordship's unfeigned assent, as conscientious Protestant Episcopalians, and therefore the setting forth of this *Latin Statute* (by Laud) was the *act* or *edict* of a supreme or sovereign archbishop, whose power was commensurate with Papal Rome, so far as it extended,

and more than half papistical, on account of its LATINITY.

But this *Latin statute* is not the only example which can be adduced in “proof” of Archbishop *Laud’s* inclination to Popery and Popish customs; for Dr. *Heylyn* (who was Chaplain to King Charles I. &c. and the friend of *Laud*,) has informed us of other statutes which Archbishop *Laud* framed for the use of *Canterbury* and *Winchester* cathedrals, amongst which was ONE for “bowing towards the ALTAR at every coming in and going out of the choir.”

HEYLYN’s words are these. “*Laud* began with “*Canterbury* his own cathedral, where he found the “TABLE placed at the east end of the choir, by the “Dean and Chapter, and ADORATION used towards “it by their appointment; as was asserted upon oath “by Dr. *Blechindin*, one of the prebends of that “church at the time of his trial. Which having “found in so good order he (viz. Archbishop *Laud*,) “recommended to them the providing of Candlesticks, “Basins, Carpet, and other furniture for the ADORN- “ING of the ALTAR, and the more solemn celebra- “ting of the blessed sacrament. And that THESE “THINGS might be PERPETUATED to SUCCEEDING “AGES he (viz. Archbishop *Laud*) composed a NEW “BODY of STATUTES for the government of that “Cathedral, which was sent thither UNDER THE “GREAT SEAL, with his own hand subscribed to “EVERY LEAF. In which was this Statute amongst “the rest, (which the Deans, Prebends, and officers “there were bound by oath to observe,) That at their “coming in and going out of the Choir, and all

“ *approaches to the ALTAR ; they should, by bowing towards it, make due reverence to Almighty God.*”

“ *The like did he (Archbishop Laud) at Winton also in this present year, (1635,) where he required them by Brent his Vicar-general, to provide four Copes, to rail in the Communion Table, and place it ALTAR-WISE, to bow towards it, and daily to read the Epistles and Gospels at it,*” &c. [See Heylyn’s Life of Laud, p. 291, 292. Edit. London, 1668.]

Instead of Archbishop Laud *discountenancing* the also Popish practice of paying ADORATION towards the Communion Table or ALTAR, at Canterbury, or *bowing towards the same*, it appears from Heylyn’s account, that Archbishop Laud *so much approved of the custom*, that he literally *composed a new statute* by which “ *it might be perpetuated to succeeding ages,*” and bound the *Deans, Prebends and officers by oath, to observe it*, and in addition, Laud recommended them to provide “ *Candlesticks, Basins, Carpet and other furniture for the adorning of the altar at Canterbury* : and at *Winchester* where this Popish custom of *adoration and bowing towards the altar* did NOT exist, Laud required them, by Brent his Vicar-general, to provide four copes, to rail in the Communion table, and place it altar-wise, to bow towards it, &c. Was not this that *superstitious zeal* for the *externals and non-essentials* of religion, by which Popery has always been distinguished ? viz. the miserable binding of men’s consciences *by oath* to observe that for which there is NO SCRIPTURAL VOUCHER ? for, the adoration of, or bowing towards the Communion table or altar, is *no where inculcated in the New Tes-*

tament Scriptures ; but is the *superstitious* practice of the Papists to this day ; therefore, this Statute of Laud, for bowing towards the Communion-table, or altar, at Canterbury and Winchester, at coming in, and going out of the choir, and all approaches to the altar, was *more than half papistical*.

The consecration-ceremony of *St. Catherine Cree Church*, which took place in January 1630, was *another* of Archbishop Laud's *Popish* actings, which, as Dr. *Heylyn* informs us, "*brought this Bishop into like danger of an inquisition.*" *Heylyn* tries to palliate this ceremony by telling us, that he himself was accidentally present at the consecration of a *new church*, built at *Stanmore Magna*, in the county of Middlesex, "at which time he observed nothing in "it savouring of *that superstition* which had raised so "*much talk* amongst ignorant people." But the consecration ceremony of the new church at *Stanmore Magna*, at which *Heylyn* was accidentally present, did not take place till *two years* and a half afterwards, (viz. July 17th, 1632,) during which interval Archbishop Laud could have made any alterations he pleased, and to this circumstance *Heylyn* adverts, at the end of his remarks on this latter ceremony, and, therefore, unless *Heylyn* had been an eye-witness of the consecration-ceremony of *St. Catherine Cree Church*, (which he was not,) he could not have been a competent witness of its propriety in a *Protestant* point of view. It is evident that there had been *much talk* about *the superstition* of this consecration ceremony. The full account of this *Popish* consecration-ceremony is given in *Rushworth, Rapin, Wel-*

wood, and other historians, and were it not for the length of it, I would insert it here. [See Heylyn's *Cyprianus Anglicus: or a History of the Life and Death of Archbishop Laud*. Part I. Lib. III. p. 212, &c. edit. London 1688. Rushworth, Tom. II. p. 77. *Annals*, p. 386. Rapin's *History of England*, translated by Tindal, Vol. II. Book XIX. p. 286, 887. (second edit.) London 1733.] And as it is to be believed from Archbishop Laud's own words concerning the Oxford Statute for the *speaking of Latin*, and for *the Prayers*, and *Communion Service*, as well as *the sermon*, to be *all in LATIN*; and, from Heylyn concerning Archbishop Laud's new statute for Canterbury and Winchester Cathedrals, to perpetuate to succeeding ages the custom, (by oath,) that the Deans, Prebends, and officers there should bow towards the ALTAR, both at their coming in and going out of the choir, and all approaches to the altar; so, it is equally to be believed, that, at the consecration of St. Catherine Cree (some read *Creed*) Church, the *Archbishop*, (as the historians tell us, *bowed several times* towards the communion-table or altar; that Laud uttered curses upon such as should profane this beautiful church, and gave his blessing upon all those who had any hand in framing and building it, and upon those who had given and should hereafter give any chalice, plate, ornaments, or utensils to it; that his *bowing*, *advancing*, and *receding*, (as often as *three* and *seven times* at the sight of the consecrated elements of bread and wine) were *taken from the Roman Pontifical*, which was *one* of the charges brought against Archbishop Laud

by *the House of Commons* at the time of his trial, viz. that he had copied *the Roman Pontifical*, which was found in his study. However, *Laud* excused himself by saying that he had followed a *form* communicated to him by Bishop *Andrews*, which, upon comparison, was found to agree with that in *the Roman Pontifical*. It is little enough to say of this ceremony, that it was *more than half Papistical*.

Heylyn tells us, that the very titles of the Pope, such as—" *His Holiness*"—and " *Most Holy Father*"—were frequently applied to Archbishop *Laud*, by his Oxford friends and correspondents, who doubtless knew best what would gratify his Lordship's mind, and at the same instant gives us this gloss, saying, that "*such titles were generally communicated to all Christian Bishops in the clear sunshine of the Gospel.*" For my own part I am rather startled at such an "*assertion*;" but when men have an awkward case to deal with, they must put the best face they can upon it; yet, in plain speaking, did not the application of *such Papal titles* to Archbishop *Laud* carry with it a *clear recognition*, by *learned and discerning Oxonians*, of the *Papistical Spirit* of their Chancellor, the Lord Archbishop of Canterbury? and did it not well agree with the reasons which the Pope could find for making *Laud* the offer of a cardinal's cap? The words of Heylyn, on the foregoing titles, are as follow—" In Oxford where *Laud* was more absolute, he found less comptrol. Chancellor of the University by their own election, Visitor of the Colleges of All-Soul's and Merton in the right of

“ his see, and such a patron to the rest, that he could
 “ hardly recommend that affair unto them, which
 “ they did not expedite. In *many of their letters* and
 “ *addresses to him* they gave him the title of ‘ *His*
 “ *Holiness*’—and ‘ *Most Holy Father*’—which, though
 “ appropriated to the Pope, in the darker times,
 “ were generally communicated to *all* Christian
 “ Bishops in the clear sunshine of the Gospel.” The
 appropriation of such *Papal* titles to the *Protes-*
tant Archbishop of Canterbury, and his Lordship’s
 Latin Statute, his Canterbury Statutes, Ceremonies,
 &c. &c. *justify me in asserting* that Archbishop Laud
 had no objection to identify himself with the Bishop
 of Rome, and to receive his mystical LATIN “ *Mark*”
 or “ *Name*” (see my Book on the No. 666,) and
 therefore Laud deserved to be called not merely—
more than half a Papist, but *half a Pope*. In fact,
 Laud has been characterized by the title of “ *The*
English Pope.”

To give you, Mr. Editor, the utmost of Laud’s
 ecclesiastical career would fill a folio volume. Even
 Heylyn, the friend of Laud, expostulates against the
 rigour with which the Oxford Statutes were enforced,
 saying that “ he” (viz. Archbishop Laud) “ could not
 “ chuse but know, that many of the old statutes were
 “ grown out of use by the change of religion : and
 “ others, by long neglect and discontinuance ; some
 “ never rightly understood ; and all so mingled and
 “ confounded, that it was very hard to say which of
 “ them were in force, which not ; and yet *all the*
 “ *students bound to keep them under corporal-oaths*,
 “ if not at their first matriculations, yet at their taking

“ of degrees.” [See Heylyn’s Life of Laud, pages 35 and 36. London 1668.]

And why did Archbishop Laud so imperiously impose *corporal oaths* upon all students, and especially graduates in the University of Oxford? but with an intent to arm that University and the Church of England, by means of the Star Chamber, with a secular and despotic power, thereby holding out, not the calumet of peace, but the bondage and tyranny of Popery! Corporal oaths are the unhallowed *cement* by which Papists are bound to the statutes of Popery! The more I read, Mr. Editor, of Laud’s unhallowed Persecutions, the more am I convinced that he was indeed more than half a Papist, and that it is a *greater* “ *calumny*” to call him a Protestant Archbishop than half a Papist !!!

And here I would just remark, that as Cardinal Bellarmine, the Jesuit, lived contemporaneously with Laud, the latter would have known the recent (but ineffectual) struggle which the Roman Cardinal had made to invalidate the *Orthography* of St. IRENEUS, in reference to the NAME *Λατῆνιος*, Lateinos, which name had been *well conjectured* by that Christian Father, (as early as the beginning of the second century) to be the veritable “ mark or name” of the Beast, (Rev. xiii. 18) who “ had two horns like the Lamb, and he spake as the Dragon,” and to contain the Number 666, on which account Cardinal Bellarmine used every energy to *dislodge* that LATIN name from its obviously portentous prophetic significance to the LATIN Papal kingdom and CHURCH of ROME, to which it appeared (in Bellarmine’s time)

to have *so great a relevancy* as to be the special “mark” of the sovereign Roman or LATIN pontiff. And if the name LATINOS could be made to bear *so closely* upon the Popish question of ANTI-CHRIST’S NAME and NUMBER 666, it must also, in a proportionable degree, affect *Laud’s Oxford Statute* for “*speaking Latin*,” and for having the *Prayers, Communion Service*, and *Sermon* of the CHURCH of ENGLAND, ALL in LATIN; as well as all the Popish, and demi-Popish *ceremonies* which he had *revived* and set forth in *his new Statutes* for *Canterbury*, &c., &c., therefore we may say that Laud judged *most prudently* when he affirmed of the Number 666—“*non MIHI placet* :” but most dogmatically and Papistically, when he dared to *assert* of this inspired Number 666, (or, $\chi\xi\varsigma'$) “*non sapit spiritum Apostolicum* :” for the latter is the *Popish spirit of Anti-Christ*, which contravenes the *testimony of Divine revelation*; and in this particular, Archbishop *Laud* has *out-stripped even Bellarmine and the Popes*; for the Cardinal has allowed the No. 666, (or $\chi\xi\varsigma'$) to be the correct reading, and the two most celebrated LATIN (Papal) editions of the BIBLE, viz. of Pope SEXTUS V. and CLEMENT VIII. have *admitted* this reading (666) into the TEXT, and NOT 616 (or $\chi\iota\varsigma'$) as insinuated by Archbishop *Laud*, and recently *supported* by Dr. Lee, the Regius Professor of Hebrew, at Cambridge. [See Chap. XIV. of my Book on the No. 666, pages 171 and 175.]

In short, Archbishop *Laud* was as much an absolute Bishop in his day, as the Pope of Rome, and as much feared in *England, Scotland, and Ireland, till*

the sword and the axe decided the question of his *Antichristian measures*. The benumbing influence of Laud's ecclesiastical administration has been felt by the Church of England *for two centuries*, from the circumstances of his abolishing the *afternoon* sermon on the Lord's-day; by his revival of the Book of Sports, and the Sunday Ale-wakes to oppose the Puritans; by his admission of the clergy to the magisterial office, and by the high standard of ecclesiastical distinctions which he introduced into our *once* Protestant Reformed Church. I am as much an admirer of the Episcopal Order as yourself; but NOT—*secundum ordinem*—LAUD!!

In addition to what I have already adduced in support of my "*assertion*," it may suffice for the present, to refer you to "HALLAM'S CONSTITUTIONAL HISTORY OF ENGLAND," Vol. II. (second edit. London 1829,) from which you may obtain not merely "*some adduction*" (which you request) but also "*sure proof*" of the fact, that Archbishop Laud was "*more than half a Papist*"—ex. gr. *The favour shown by him to the Roman Catholics—his tendency to their religion*—and the expectations entertained by them: all of which you may see in Vol. II. at page 80, and the *Note*—at p. 81, and *Notes*—p. 58, and *Note*—p. 86, and *Note*—p. 87, and *Note*—p. 91, and *Notes*—p. 93, and *Note*—p. 53, 54, and *Notes*—and you will not be surprised at *my objections* to Archbishop Laud's *remarks* on the No. 666, which were certainly unworthy of being quoted by any sound biblical critic.

Another specimen of Laud's *divinity* I will here

adduce. Mr. Hallam says—"It is not easy to give
 "Laud credit for much religion. In a *prayer com-
 posed by him on the birth of the Prince of Wales*, in
 "1630, he says—'Double his Father's graces, O
 "LORD, upon him, IF IT BE POSSIBLE.' Brodie II.
 "358, from *Hacket*. Williams was scandalized at
 "this *loathsome divinity* as he called it." And then
 we may add Laud's ecclesiastical innovations, not only
 in regard to his *Latin Statute* for the Church prayers,
 communion-service, and sermon; but in reference
 to *Pictures—Altars—Crucifixes—Pageantry—the
 real presence of Christ in the Sacrament—the prefer-
 ence given to single before married priests in induc-
 tions to benefices—Invocation of Saints—Prayers for
 the Dead—Auricular Confession, &c.*, all of which
 were, in a greater or less degree, maintained by Laud
 and his party.

"It is notorious" (says Mr. Hallam) "that all the
 "innovations of the school of Laud were so many
 "approaches, in the exterior worship of the Church,
 "to the ROMAN MODEL. Pictures were set up or
 "repaired; the communion-table took the *name* and
 "*position* of an altar; it was sometimes made of
 "stone; obeisances were made to it; the crucifix
 "was sometimes placed upon it; the dress of the
 "officiating priests became more gaudy; churches
 "were consecrated with strange and mystical pa-
 "geantry. [See *Kennet*, 73. *Harris's Life of Charles*,
 "220. *Collier*, Vol. II. 736, 772. *Brodie* II. 224,
 "note. *Neal*, p. 572, &c. *Laud*, in his defence at
 "his trial, denies or extenuates some of the charges.
 "There is however FULL PROOF of all that I have

"*said in my text.* The famous consecration of St. Catherine Cree Church in 1631, is mentioned by "Rushworth, Welwood, and others."]

As Archbishop Laud has told us himself of his having *twice* had the offer of a Cardinal's Hat, by one that avowed ability to perform it," what further "proof" can we need?

If, therefore, any edification can be gained to the public by the development of the fact, that Archbishop Laud was *not more than half a Papist*, then let the Protestant Church of England have the full benefit of such a demonstration, and should you, Mr. Editor, succeed in such an undertaking, you will, I believe, have the rare felicity of doing that which *no impartial historian* has hitherto accomplished.

Believing that I have answered your inquiry to the extent of my assertion, and beyond your wishes. I am, Mr. Editor,

Your obedient servant,

REGINALD RABETT.

To the Editor of

"*The Christian Remembrancer*," &c.

P. S. added Jan. 17, 1839.

SIR,

As "*Oral Tradition*" is so much venerated by the dark LATIN Church of Rome, (as it was also by the late deluded Mr. *Froude*,) that she prefers it to the WRITTEN SCRIPTURES, it may not, in conclusion, be unseasonable to call the attention of my Protestant fellow-countrymen to that most able and invaluable

work of *Archbishop Tillotson*, called—" *The Rule of Faith*:" or, an Answer to the Treatise of Mr. I. S. entitled—*Sure-footing*, &c. To which is adjoined a Reply to Mr. I. S. his 3rd Appendix, by Stillingfleet. 8vo. edit. London, 1676.

I should like to see this "*Rule of Faith*," reprinted, and in general circulation; for it demonstrates from the Christian Fathers, (whom *the Puseyites* are now so intent upon *translating*,) that the SCRIPTURES are the only "*Rule of Faith*"—and that—" *Oral Tradition*" is NOT the Rule of Faith—and, should any of my fellow-countrymen be further perplexed by *Romanism*, then let them read the *Archbishop's Sermons* relating to the same subject, and they will find ample Reasons for believing that—the *Protestant's Rule of Faith* (THE BIBLE,) is superior to that of *Papists*; for the *faith* of the latter is *superlatively uncertain*, being entirely dependent upon the *ipse dixit* of the Pope, and his ever-fallible councils.

Dr. *Pusey* asserts that—" *we were born to Christ through Rome*:" but if the Doctor had said that he and his partizans "*were born to [ANTI-]Christ through Rome*," we should have believed him, yea, we do believe that *Rome* is *their mother* from their own productions.

I am, Mr. Editor,

Your obedient Servant,

REGINALD RABETT.

To the Editor of *The Record*.

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RABETT'S LATEINOS.

Extracts of Reviews, and Notices of the Rev. Reginald Rabett's Work on the Number 666, published 18th June 1835.

" I have paid some attention to Mr. Rabett's book. The fiery vehemence which runs through the work pleases me very much ; and the bold and fearless manner of discussion reminds me of a passage in Shakespeare, which Dr. *Johnson* thought sublime—

" I dare do all that may become a man."

" To resume my reference to Mr. Rabett's labours. He shews a thorough knowledge of the subject, and admirably explains the reason why Commentators so often fail. In the matter of 666, he is clearly an *Achilles* against the three divines to whom he replies, and I can compare them only to young *Troilus*. The whole appears very plausible." Extract of a Letter of Timothy Hathaway, Esq. (Author of a *Translation of Longinus*,) to the Rev. Charles Augustus Hulbert, M. A. Oct. 7. 1835.

" We remember our poor departed friend Matthews, of facetious memory, singing with his usual effect that fine burst of Transatlantic loyalty, in his assumed character of an American, in which the valour of General Jackson, at the siege of New Orleans, was displayed, when the English army appeared.

*" Ten thousand they came on,
" And Jackson was but one,
" But what was that to Jackson ?
" Oh ! Jackson is the boy !"*

" Now, we were forcibly reminded of General Jackson's intrepid disdain of numbers, when we found the grim and formidable host of Critics, Commentators, Scholars, Divines old and new, whom Mr. Rabett lays prostrate with the skill and coolness of a practised polemic. We must say that neither he nor Jackson are at all inclined to flinch ; and we do Mr. Rabett the justice to acknowledge, that he has fought his battle manfully and well."—Gentleman's Magazine for Dec. 1835.

" Mr. Rabett finds very many interpreters of this celebrated passage, with whom he maintains a controversy. A most demolishing controversialist he is. Faber, Wrangham, Lee, Adam Clarke, and a host of others (who, by the way, differ from him only as to the name, not as to the identity of the beast,) are all repeatedly overthrown :

" Full thrice he kills the slain."

Baptist Magazine for Dec. 1835.

"Mr. Rabett displays considerable acuteness, and demolishes "Popery and Socinianism with mortal blows."—The Christian Remembrancer; or Church of England Magazine for Dec. 1835.

Frazer's Review of Mr. Rabett's book on the Number 666, occupies eight pages. It commences—

"We are not often in the habit of introducing to the patronage of REGINA subjects connected with the pulpit and its learned occupants, or in any respect bearing on the elucidation of controverted points in Theology; but when any thing very good comes in our way, we do not hesitate to invest it with the *éclat* our pages never fail to communicate;" and concludes with three superlatives—"We thank Mr. Rabett—we forgive his oddities—and, what is no small praise, we think his view *the soundest, safest, and best supported.*"—Frazer's Magazine Oct. 1837.

"We cannot but regard the appearance of Mr. Rabett's publication as both seasonable and useful. He does not indeed profess to have made any new and dazzling discovery: he merely takes up an old and almost exploded hypothesis of the eminent Irenæus, and having laid down the principles upon which the inquiry should be conducted, he applies those principles to vindicate the suggestion of this ancient Father, and to exhibit the fallacy of those numerous subsequent theories, which have well nigh overwhelmed it." After a lengthened review of six pages in which the Editor shews "*Mr. Faber's complicated dilemma,*" &c. he concludes—

"We repeat, that Mr. Rabett has rendered service by his work, if it only tends to free the subject in any measure from obscurity, and to shew, that it is not every plausible conceit, which a writer may choose to bring forward, that has really a pretension to be considered."—The Investigator and Expositor of Prophecy, for Jan. 1836.

"Our attention has only very recently been called to this volume, although it has been before the public nearly five years, and has obtained favourable notice from different quarters. The author is decidedly of opinion that the word *LATEINOS* is the proper appellation of the beast,—of the man who is at the head of the Latin theocracy. His arguments against other schemes, and his defence of this, the interpretation of Irenæus, are certainly very strong. Indeed, the whole work displays much learned research, and acute scriptural reasoning. It is likewise written in a true Protestant spirit."—The Wesleyan-Methodist Magazine for Feb. 1841.

The Rev. R. Rabett's book on the No. 666 has also been noticed by The British Magazine, The Protestant Journal, &c.



